

THE OLYMPIAN



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J. M. SOMMERVILLE
117 W. 4th St.
NEW YORK

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Reformed Presbyterian Church, U. S. A.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

SEPTEMBER, 1899.

9.

QUESTIONS OF THE HOUR.

THE DIVINE METHOD OF MISSIONS.*

(Is. 42: 1-4.)

Rev. J. B. Gilmore, York, N. Y.

(Concluded from page 233).

III. *The Workers.*

The Person directly described in this passage, as we have already noticed, is plainly Christ, the divine, the master missionary. When we now take from this same passage the characteristics of the human missionary, it will be by analogy. This analogy, however, is true, as we find from the Saviour's words, John 17: 18, "As Thou hast sent Me into the world, even so have I sent them into the world." The first characteristic of the missionary is that he is a chosen worker—"Mine elect."

This statement implies a preliminary truth which we would emphasize before looking at the missionary as a *worker* in any technical aspect. It implies that the true servant of Christ is chosen to God, is saved. To do aright the work of Christ and lead others to Christ, we must ourselves be saved. Spurgeon said, "I have often felt just like this when I have been preaching. I have known what it is to use up all my ammunition, and then I have, as it were, rammed myself into the great gospel gun, and I have fired myself at my hearers, all my experience of God's

goodness, all my consciousness of sin, and all my sense of the power of the gospel; and there are some people upon whom that kind of preaching tells where nothing else would have done" (*The Soul Winner*, 94). What kind of ammunition would our Christian experience make? The Saviour's invitation ever was, "Follow Me." Can we say to-night to every unsaved person, "Be ye followers of me, even as I also am of Christ"? If we can answer this question affirmatively, then, and then only, have we the first requisite for doing fully the work of Christ.

With this preliminary choice noted, it is further necessary, we believe, for the missionary to have a call to his work—a call to the preaching of the gospel in general, and a call to the preaching of it in the missionary sphere in particular. The necessity and propriety of the former of these calls we see in the oft-repeated words of Paul, "Woe is unto me, if I preach not the gospel!" That feeling it is that should imbue the heart of every herald of the cross; not in the same degree necessarily, but a feeling the same in kind—the feeling that one's work is preaching the gospel rather than doing anything else, and that if he does not do this the Lord's cause will suffer harm, souls will die unsaved, and he will be to blame.

In regard to the particular call to the mission field, or the still more particular call to a certain part of that field, we do

*Spoken Sabbath evening, April 30th, before the Missionary Association of the Reformed Presbyterian Theological Seminary.

not attempt any technical specification, only to say: that the Spirit who called Saul and Barnabas from that scene of fasting and prayer in the early church at Antioch, separating them to Himself for the mission field; and who afterwards so marvelously guided Paul, forbidding him to preach the Word in Asia, suffering him not to go into Bithynia, but finally in the vision of the man of Macedonia with his pathetic cry for help showing him that assuredly he was to preach the gospel there; this same Spirit, we say, who thus chose and guided the Church and missionaries of that early day, will do the same for the Church and its servants in our day, if with a like consecration they will commit themselves to Him.

A second qualification of the missionary is the endowment of the Spirit.

In proof of the need of this we turn to a single Bible scene—that of Pentecost. There we have, taught in object lesson for all time, the truth, that although we may be willing to work for Christ, and a perishing world may loudly call for help, yet, unless we go forth in the power of the Spirit, we cannot save men. Of every true missionary God has said, "I have put My Spirit upon Him."

A third characteristic of the missionary is humility.

We read of the Lord Jesus that those who heard Him speak during His earthly ministry testified, "Never man spake like this man." We do not know what was the Saviour's personal manner as a speaker, even as the inspired record has completely concealed His personal appearance. Yet this element His manner of speech must have possessed in a remarkable degree—humility. He spake with an authority, but it was the calm authority of God. Every element of human haughtiness was forever absent. And so of every messenger of Christ, in so far as he is truly such, his

speech will be marked by a benign humility. The general rule for every Christian has for him in his official position a special force, "Let this mind be in you which was also in Christ Jesus." The Saviour moulded the lives of men by the gracious words which constantly proceeded from Him rather than by set addresses on great occasions. So must the missionary. He moulded the lives of men silently. So must the missionary. The world may "lift up" and cause its voice to sound loudly in the street, and celebrate with civic pomp each of its passing victories; but the servants of God must be content to toil patiently on in humble quarters, hid from the gaze of the great, knowing that this is the divinely ordained method, and simply because it is so, for them it all is well.

A fourth characteristic of the missionary is gentleness. "A bruised reed shall He not break, and the smoking flax shall He not quench." In the light of these words who will say that the missionary's task is not a delicate one? Beyond a doubt he requires the most exquisite skill of all the workmen of this world. Think for a moment of the nature of his work. It is the presentation to men of a new life which is to contradict their old life perhaps at every point. And yet this new life is to be presented in such a way as to win men to it. For the missionary's work is to win men to Christ, not simply to present the truth of Christ to men; it is by the grace of God to save men, not simply preach to them about salvation. Whether, therefore, one's field of service calls him to deal with the commonplace idolatry of Africa, the more refined and exalted heathenism of Persia, the corrupted monotheism of Islam, or the still more subtle errors of corrupted Christianity as found in Roman Catholicism and elsewhere, delicate must be the touch, acute the sympathy, and prudent the

speech of him who, as Christ's ambassador, would condemn the sin, yet save the sinner.

IV. *The Encouragement.*

The missionary needs encouragement. There is the trial that comes through failure of tangible results. Witness that scene presented a little more than a century and a half ago on the coast of frozen Greenland, where Hans Egede, after having toiled nobly for fifteen years, stands ready to leave the field in bitter disappointment, being able to see no fruit of his work. Listen to the text of his farewell discourse, "I have labored in vain, I have spent my strength for naught; yet my judgment is with the Lord and my work with my God." Then there is the trial of bereavement. Listen to these words with which John G. Paton closes the description of the death and burial of his wife and child on the fever-stricken Tanna, both of whom he laid in a single grave dug by his own hand at the end of his humble mission home: "But for Jesus, and the fellowship He vouchsafed me there, I must have gone mad, and died beside that lonely grave." Just in this connection those are impressive words from the pen of one of our own missionaries in a recently published article, "The Sad Side of a Missionary's Life," in closing which she says: "We will only mention one other sad thing in a missionary's life, and that is, they have to bury their dead on the same day that death comes to them. They cannot keep their dear ones in sight very long after life has departed, in those hot and semi-tropical countries. And it is the custom of the land. It is terrible, and *so sad* that we cannot dwell upon it." There is still further the trial of loneliness. Hudson Taylor says: "To be comparatively alone in the midst of the worst forms of idolatry and paganism is calculated to make even missionaries themselves atheists or drive them to madness." What is the encouragement? There is first *God's upholding power.* "Behold My servant whom I

uphold." As God here promised to uphold the Messiah, so Christ has promised to uphold His servants. "All power," He says, "is given unto Me in heaven and in earth. Go ye therefore." Again, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

A second encouragement to the missionary is *the divine promise of success.*

We examine the passage before us and we find that it is throughout a passage of promise. And so of every rule of direction divinely spoken to the servant of Christ. The divine plan carries with it the divine pledge of its fulfillment. "My word," says God, "shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The final encouragement of the missionary is *the constant presence of the undismayed Saviour.*

This missionary history of the present century is doubtless one of the most inspiring chapters in the whole history of the Church and the world. Its men and women are heroes and heroines, and its achievements are victories. Yet we would allow these great men and women and their equally great deeds, as did the writer to the Hebrews, to direct our attention not to themselves, but to Christ. To you, each and every one, who are going forth into the Lord's service, whether your individual work is in the home or foreign field, whether in what we call the Church in general or the missionary sphere in particular (all these different departments of work being legitimately included, we believe, in the great field of missions we have been considering to-night), to you, each and every one, this is our final message and encouragement, "Behold My servant whom I uphold." Go forth in the assurance that Christ goes with you; labor in the assurance that He abides with you; keep the eye of faith fixed steadily upon Him who shall not fail nor be discouraged, and you too shall not fail nor be discouraged. "Therefore, my beloved brethren, by ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

NEWS OF THE CHURCHES.

ABROAD.

STADIA, SYRIA.—Miss Meta Cunningham, writing July 4, 1899, says: The young man who united with us at last communion is giving every satisfaction. He seems to have been truly converted, and while we rejoice at even one coming out, we cannot but feel sad at seeing so little fruit. The more one gets to know the private life of the people around us, the more do we realize the need of the cleansing blood of Christ. It is not so much the sin, horrible as it is in its various forms of vice and impurity, as the utter absence of feeling, either on the part of those who are living in the most abominable vice or those who speak about them. Even respectable people speak of things that are too awful to speak about, as I have heard people speaking about persons that drank a little wine. "It is a great pity," "They would be better if they left it alone," etc.

We have had Mr. Kennedy here several Sabbaths and enjoyed the preaching. Our Licentiate Ibrahim Jokki preaches regularly every Sabbath, and all the services are well attended. Both the schools have done extremely well this year. The children are looking forward to the holidays. They always begin to get a little restless when the heat sets in. I don't know what we are going to do for a teacher for the boys' school next year. The present teacher, who has been here for the last eight years, wants to go to Mersina. His mother died this spring, and they have no woman in the house, as none of the other brothers are married, and he thinks he ought to go and take care of his father. I do not know at present of any teacher who would be willing to come here. I shall be sorry if we cannot get some one, as we have such a nice set of boys and all from the Fellaheen.

Provisions are very dear. I have never known them so dear as at present. Indeed, it is very hard for people to get enough to eat. We are paying thirty-six piastres for cooking butter, instead of twenty, and forty for wheat, instead of twenty-five. I do not know why things are so dear, for the harvest seems as good as usual, but there seems no blessing on the land or the fruits of it.

I hope the Conference, which is to be held in New York in April, will be a means of diffusing more knowledge of the supreme importance of missions and be a great blessing to the Church of Christ throughout the world. May the time soon come when this Empire will be opened up to the Gospel of Christ. At present we touch but the fringe of the people. Work amongst the Moslems or the Fellaheen with any freedom is utterly forbidden by the Government, who have more ways than one of enforcing obedience without coming into direct conflict with the missionary. We speak to one or two, but have no means of constant evangelistic work amongst the people, and as they cannot read, we can do no work by means of tracts and portions of Scripture. For this reason we must be more diligent with the young who come to our schools, and we pray that they may be specially prepared to work amongst their own people.

MERSINA, ASIA MINOR.—In a letter dated June 20, 1899, Miss Lizzie McNaughton writes: Owing to the extreme heat and the fact that we have had no vacation during the year except New Year's Day, I closed the schools on May 31. This was two weeks earlier than usual, but the term was no shorter. I spent the last three weeks in examining the two schools. Everything passed off very pleasantly and

I was well pleased with the work done, especially in the religious studies. Thirteen—seven boys and six girls—completed the Catechism and received their prizes. There were 45 boys and 38 girls in the Boarding School. Sixty of these children committed 19 Psalms to memory during the year. The least number of Psalms

allowing her daughter to be married so young, but she was deaf to all entreaties. The little girl's name in English is Silver. Our prayer is that she may be the means of giving the little light she has received to others.

If there is quarantine on Cyprus, I will leave by the French steamer to-morrow for



GIRLS' SCHOOL, MERSINA, ASIA MINOR.

committed by any one was four. This was by some of the very little ones. In addition to the Catechism and Psalms, they committed a number of chapters or Bible verses. We had more Fellaheen children than usual. One of the girls, a bright Fellaha girl of 12 years, was married in March. We tried in vain to keep the mother from

a short rest, my first vacation in two years

About the same date a letter was received from Rev. R. J. Dodds, from which we publish a few paragraphs:

I have been thrown back so far in my correspondence that I scarcely know how I can again catch up. I went, after the Cyprus communion, to assist my esteemed

friend Dr. Martin, of Antioch. I had a very delightful visit indeed with him and at Mr. Kennedy's.

I had arranged to hold a communion at Suadia the Sabbath following the one in Antioch. Brother Kennedy very kindly accompanied me. We were very pleasantly entertained by Miss Cunningham. On Saturday, Brother Kennedy preached us a carefully prepared sermon, and aided also on other days in other parts of the service. My main assistant, however, was our venerable licentiate, Ibrahim Jukki, a frail man, rapidly declining in physical strength, but with the light of heaven on his face; his gray head is a crown of glory. I suppose he has been well-nigh thirty years in the membership of the Covenanter Church, and prominent in her mission work, and the record of those thirty years is probably as faultless as any Christian's life with which one might compare it; the hearts of the missionaries have always safely trusted in him. I felt, as I listened to his beautiful discourses and thought of the character which gave them potency, that it was indeed a message from God.

There was an accession of two young men to the membership of the Church in Suadia, one the son of Christian parents, the other a convert from the Greek Orthodox Church. His coming to us was strongly opposed by the Greeks, including his parents, who persecuted him viciously. I had a letter from Mr. Kennedy yesterday saying that he still remains faithful.

After the trip to Suadia I had the pleasure of a few days at home, after which I went with my family to Latakia. There we had a pleasant, and I trust profitable, visit; at least, great physical benefit resulted to my wife and children. We were most kindly entertained in Dr. Balph's home. It will fall within the province of the Latakia missionaries to tell you whatever they think you should know of the

communion which I held in Tartos and Latakia. . .

Since my return I have had the privilege of dispensing the Lord's Supper again in Tarsus. It was a truly delightful occasion. There was an accession of one, a girl of about fifteen. I was much impressed with her earnest manner. . . .

The mother of Jebrael Lutoof died about two weeks ago. She was also the mother of Machiel Lutoof, our faithful teacher in Suadia. She was an amiable woman and prudent, and we think a Christian, though notwithstanding the Christian influence of the two sons above named and a long and rather intimate acquaintance with the missionaries here and in Latakia, she let her opportunity of openly separating from the idolatrous, anti-Christian church in which she was reared go unimproved. . . .

To-night we had a small but interesting prayer meeting. The members of the church are nearly all out of town now. There were eight strangers present and six Covenanters, I think, counting the two missionaries. . . .

In a letter of May 4th you speak of the departure of Mr. Stewart and his family from New York. I have since had word from Dr. Balph of their arrival at their destination, where we pray they may be greatly blessed of God, being endowed richly with the wisdom which comes down from above, and with all the other graces necessary for the happy and successful discharge of their duties as missionaries.

In your same letter you speak of the appointment to the Mission of my dear brother, Augustine, who was born the year of father's death. The two babies which had preceded him were boys, and I remember that the morning that father announced his birth to us, my two sisters immediately asked, with much concern, whether the baby was a girl, and father

answered them that "it was unfortunately another boy, perhaps they wouldn't care to keep him." I hope he will be so blessed of God that he will be his father's worthy successor, and the instrument in God's hand for turning many from darkness to light; then we will not be sorry that we kept him. It was very nice of you to speak so kindly of him, and to tell me how much

on Augustine. I do feel sorry for poor mother, though the sword must again pierce through her faithful heart. To her it has indeed "been given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

CYPRUS.—In a letter of June 10th from Larnaca, Rev. Henry Easson sends a few items of general interest :



BOYS' SCHOOL, MERSINA, ASIA MINOR.

the Board was pleased with him. I hope you will not be disappointed in him. He has had the advantage of the most careful Christian training, and of nearly daily intercourse with my brother Beattie for years, a young man whose garments were always redolent with the aloes, myrrh and cassia of heaven. It cannot be but that he imprinted much of his precious character

I have received a grant from the Bible Lands Aid Society of £20. The Hon. Secretary is Rev. W. A. Essery, No. 7 Adams Street, Strand, London.

As the Rev. Mr. Moschou says in his letter (see OLIVE TREES, p. 257), the thing we need now in our mission work is a native Greek preacher, who would perhaps make his headquarters in Limassol or

Nicosia and itinerate in the island. The Greeks are rather peculiar. They prefer their own men to foreigners. To secure the services of a good man would require about £100 a year. I am not asking for this money now, but, if any person or congregation could furnish that amount in the near future, I am sure the blessing of the Lord would rest upon the person or the congregation, and the work of the Lord here would be strengthened and built up.

NEW HEBRIDES.—In *Quarterly Jottings* for July, Rev. Frank H. L. Paton thus describes a dangerous journey to the fiercest tribe on Tanna:

On Wednesday morning Titonga, Lomai, Numanian and I set out at daylight to visit our most southern tribes. We found that sickness had made terrible ravages amongst them. One tribe feared an attack from the Jasurmene, who live just beyond our district in that of Mr. Gillies', and asked me to go and see them. The Jasurmene are the fiercest tribe on Tanna, and the most deadly haters of the Worship. They have plotted against most of us, but so far God has frustrated all their evil designs. All this made us the more eager to visit and talk with this tribe, so we decided to go. We had not gone far into their territory when we met a small band of them. We had a long talk with them, and they promised to bring the whole tribe down to meet us next morning for a conference. In a couple of hours we met a larger band returning from a day's man-hunting. After some talk they promised to meet us next morning, and we continued our weary walk, climbing hills, crossing long stretches of round, loose boulders, wading round precipitous points, and finally losing our way among dense reeds as the sun went down. "Let me go first," said Lomai, and with a wonderful instinct he hacked away through the reeds and creepers, finally brought us out onto the shore. Here the

moonlight enabled us to see the track, and soon we were crossing the stream beside the Kwamera Mission-house. A British cheer announced our arrival, and a warm welcome from our friends made us forget our weariness. We found Mr. and Mrs. Gillies and the baby all well, though they had had fever—Mr. Hume, too, was looking much better. We sat up far into the night talking.

The next morning we started on our homeward journey, Mr. Gillies and Mr. Hume coming with us for a mile or two. At Laiuk the Jasurmene met us and we had a long talk with them on the very rocks from which they had once planned to shoot us. They listened attentively, and at the close of our talk we held a service. Lomai began his address by saying: "Long ago my grandfather stood upon these stones to talk to you about the old fashion, and now upon these same stones I stand up to tell you about a new and better fashion." Titonga and Numanian also spoke fearlessly. After the service they came with us to the next point. They are a treacherous and bloodthirsty tribe, but God grant that His word spoken to them may not be without fruit.

The sun had gone down, and the short twilight was deepening into darkness when we rounded the last point, and a mighty yell from Tousi showed that he was on the watch. We got a special welcome, as many of our people feared that we would be shot by the Jasurmene.

Since then we have had a busy and often anxious time with so much sickness among our people. There have been two more deaths in the last few days, and a good many fresh cases of serious illness. Fortunately my own health has been good, with the exception of a few attacks of fever. I long for healthier days for our people. But despite all obstacles the work is progressing, and I am glad to say that

the Company has promised not to sell any more drink on Tanna. If only we could get the French to unite with the British, we could keep it out altogether.

A letter from Rev. Fred. J. Paton to *Quarterly Jottings* contains the following items of interest :

Rev. H. A. Robertson, of Eromanga, dispensed the communion in July. "By Saturday 800 in all were here. The crowds of men, women and children had a novel appearance on the Saturday and Monday in the large booth (150 feet by 25 feet) put up for the purpose on the north bank of Williams River, immediately opposite the graves of some of the martyrs. On Sabbath 200 were seated in this great rustic building, the men chiefly in white trousers and colored shirts, and women in bright Birmingham prints. The rest were closely packed and seated everywhere and every way around the Church members. When the elders went round with the token of Christ's broken body and shed blood to the members every head was bowed, a solemn stillness hushed every voice in that great throng, and we felt that we had indeed received a striking answer to our prayer on the night of our settlement twenty-six years before, which was 'Eromanga for Christ, and Christ for Eromanga.'

"On Sabbath evening and Monday morning we had our gospel meetings addressed by teachers and elders, with verses of hymns, short readings in the gospels and prayers. I called specially on no one, but threw open the meetings. The addresses were brief and good, and two were exceptionally bright and earnest; £12 5s. 9d. was given towards the support of the teachers, and Yomot and another teacher gave each a clean, fresh English sovereign. We have got £33 towards support of teachers since Synod, and we have prepared 5,000 pounds of excellent arrowroot,

but the tug of war now is to get a sale for it."

Dr. Gunn, at the far south, has a harder field than can be imagined. Aneityum Island is Christian, and there is not the glamour of bringing in scores to the gospel, but there is the hard work of elevating and training those already brought in. The work of building up requires more thought and care. So many of the people had died that for a time church work was almost paralyzed. But Dr. Gunn says :

Upon the whole the work has been making progress recently. Before Synod Epeteneto, the pastor, had a school here of sixty-one children and adults.

AFRICA.—It will be remembered that General Gordon urged the C. M. S. in 1878 to send a mission to a people called the "Makraka," occupying a territory a little to the north of Wadelai. These people are called the "Zandebs," as they call themselves, or Niam-Niams of the Bahr-el-Ghazal. Mr. Thornton, in the course of an interesting article in the May number of the *Student Movement*, the organ of the British College Christian Union, discusses the several ways of access to these people, who are, by all accounts, a very superior race, and he says: "It seems, therefore, that we are shut up for the present to an approach from the southeast, that is, from Uganda. There we have a native agency of no common kind. There we have a nearer base of operations than anywhere else. I appeal, therefore, to the C. M. S. without delay to increase the number of their workers in the Uganda Mission, and make the outlying stations to the north of Toro considerably stronger." Bishop Tucker appeals in identical terms at the same time in behalf of a region which is removed from the sources of the Nile by some hundred miles. And just as these appeals reach us we are told that the prohibition to our going to Khartoum is about to be

removed, so that the party we are hoping to send up the Nile next autumn will not have to pass by the Mohammedan peoples to find a sphere among such pagan races of the White Nile as these very Niam-Niams are. Is this an intimation that our thoughts and prayers have not been directed to them without a merciful purpose?"—*C. M. Intelligencer*.

PERSIA.—From an interesting account of an extended evangelistic tour of over four months by the Rev. C. H. Stileman, of the C. M. S., the following extracts are gathered: "On this side of Yezd, on the road to Kirman, I found greater liberty in preaching the gospel than I have ever experienced elsewhere in Persia. Day after day in the caravanserais or *chapar khanehs* (post-houses), or in the villages, or in the open air, I have had opportunities of preaching Christ. Frequently inquirers who have read something of the New Testament have come to see me, almost before I have dismounted, to find out whether I had with me any portions of God's Word which they had not previously seen. . . . On one occasion I found about twenty men sitting in an open place outside their village mosque, and after a little conversation they took me into the mosque; others followed, and I spoke quite freely to some thirty of them in the mosque about the second coming, in the middle of the month of Ramazan, when people are fasting, and as a rule bad tempered and more than usually bigoted. The subject of Christ's second coming never fails to interest them, and when speaking of it one can easily refer to His first coming into the world to save sinners, and point out that there is 'no other name under heaven given among men whereby we must be saved.' . . . When about thirty miles from Julfa, I heard voices and saw four men beckoning to me from an old caravanserai. I found that they were camel drivers with whom I

had conversed on the road twenty days before in a distant place. They had recognized me and greeted me as an old friend! I sat down with them, and after a time offered to read to them. This they gladly acceded to; and taking a Persian gospel from my pocket, I read to them an account of our blessed Lord's death and resurrection, and other passages from St. John's Gospel. They seemed much touched, and when I left them one of them said: 'Sahib, my heart has become *new* while listening to those words.'"—*Missionary Record*.

AT HOME.

ALLEGHENY, PA.—Mrs. Margaret F. Sprott died at her home, near Diamond, Pa., on the 19th of May. She was a good woman, a firm friend of the congregation, Central Allegheny, of which she was a member, and of the pastor, and a greatly loved and most devoted mother. She was deservedly held in high esteem by the entire community in which she lived. J. W. S.

CINCINNATI, OHIO.—The Central Board asked Synod to consider the propriety of closing the Jewish Mission at Cincinnati, on account of lack of funds. The matter came before Synod at the last moment, at a late hour, when there could be no full consideration of the matter. I am firmly of the opinion that the suggestion of the Board is not wise, for these reasons:

1. The expenses of the work in this city are small. We have always used the utmost economy. I am satisfied that this is more true of this Mission than any other mission under the care of Synod. Miss Patterson gets only \$30 per month. For the room we pay only \$6, with light and heat. The congregation has, so far as I know, always rented the lecture-room for school purposes, and has received a small income from it, which the congregation absolutely needed. The room would be cheap at \$20 per month. The janitor gets only \$2 per

month. The cost of material, etc., for sewing school is met by small fees paid by Gentile children.

2. The work done in the department, continued since Mr. Meyer left, is better now than ever before; Miss Patterson is more efficient and more devoted than ever before; the attendance is much larger, the order and interest are much greater, the intercourse with Jewish families is more intimate and free; the opposition is less.

3. The Jews are gathering about our Church in greater numbers every year. God is laying the burden on us more and more heavily.

4. There was no deficit in this fund last year. There was a surplus. There need be none in the future. There will be none if the Church is aroused to her duty.

5. While our success has not equaled our hopes, there have been gathered encouraging fruits. We have given to the Church an earnest and successful pastor. A brother of this pastor in Germany passed over to the heavenly Canaan trusting in Christ and desiring to be spared to come to America to receive baptism and confess Christ with his brother.

During the last year a Jewish mother, with whom Miss Patterson often talked on religion, while unwilling to make public profession of faith in Christ, gave evidence that she was one of His little ones. Her friends said she was crazy, and refused to allow Miss Patterson to see her. During her last hours she was under the deepest sense of sin, and smiting on her breast, prayed for forgiveness through Jesus Christ. When told that there was no Jesus Christ, she said: "There is, and you will find it out." She calmly passed over the river with that faith.

Only recently Miss P. called on a newly married couple. The bride had been in the sewing class. While the husband was

saying he could not believe in Christ as Messiah, she said: "I do. Jesus and God are *one*." Being asked where she learned that, she said: "In the sewing class."

6. We owe it to our Master and to God's ancient covenant people to do more rather than less. There is too little interest taken by the Church at large in this work. The friends of the Jewish Missions often notice how in Synod this work is omitted in speeches, prayers and resolutions referring to missions and funds. While the Central Board was proposing to discontinue the work in this city for lack of funds, a circular was issued calling for liberality to mission funds, omitting the Fund for Jewish Missions. God will bless our Church when we take more interest in the kinsmen, according to the flesh, of our precious Saviour, who still have the promises. The conversion of the Jews will not be the last act of the world's redemption.

We are informed that the treasury is now empty, and the time set for collection is November 3d, Sabbath. J. C. SMITH.

DENISON, KAN.—The reception given to Rev. S. R. Wallace and family by the R. P. Congregation of Denison, Kan., August 3, was a very pleasant occasion. Only those who attended the reception can know the pleasure and enjoyment the congregation had on the arrival of their new pastor and family.

Every effort was put forth to show their high appreciation of their under-shepherd. The pulpit was beautifully and tastefully decorated with flowers, and very appropriate mottoes embellished the walls.

The first on the programme was singing the 100th Psalm and prayer by Rev. Furgeson, pastor of the U. P. Church.

The C. E. Society sang the greeting song, which was followed by a very cordial welcome address by Mr. M. Braum, in behalf of the congregation, and by Jennie Torrence, in behalf of the L. M. Society.

One of the most pleasing parts of the programme was the "Welcome to Our Pastor" lines composed by Mrs. J. Law, the oldest member of the congregation, and read by Miss Emma Wylie.

The juniors sang "Little Feet for Jesus" in a very pleasing way, which received much comment.

The pastors of the Christian and U. P. Churches were called upon for short addresses, and both responded with a hearty welcome to Rev. Wallace in his new field of labor and a co-worker in the Master's vineyard.

The programme closed by singing and prayer by the new pastor.

After the congregation all shook hands with the pastor and family, the C. E. Society served refreshments.

Rev. Wallace enters his new field of labor with much to encourage him—a united, earnest, active people, a good C. E. Society, and the L. M. S. doing active work.

COM.

Our communion was the first Sabbath of July. Dr. Coulter assisted and gave us strong and inspiring preaching. Six united with the church, also five of our own family, making eleven in all. The communion was a time of refreshing, and the work goes on very hopefully.

S. R. WALLACE.

GLENWOOD, MINN.—The Lake Reno Congregation enjoyed a happy communion season the first Sabbath of July. The pastor, Rev. Louis Meyer, was assisted by Rev. R. J. George, D. D., who, with his wife, reached Glenwood on Saturday morning, June 24th, and remained till the afternoon of July 3d, when they left us for Seattle, Wash. We think everybody that heard Dr. George's preaching here was well pleased, and his address to the Y. P. S. C. E. Sabbath evening, June 25th, was well given and highly appreciated. Our acces-

sion was only two, [one] by certificate and one by profession. The weather was fine and the attendance at services good. The oldest member was at all the services and we were glad to hear Dr. George express his surprise when he saw the Reno Congregation.

J. L. EWING.

HOPKINTON, IA.—On July 11, 1899, Rev. W. C. Allen moderated a call in Hopkinton, which resulted in the choice by a large majority of Licentiate R. J. McKnight. The call was made unanimous, and the salary was fixed at \$800 a year.

MORNING SUN, IA.—The annual report of Ladies' Missionary and Aid Society, ending June 22, 1899:

The work of the past year has been much the same as those preceding. We have had twelve regular meetings and two special prayer meetings in connection with our communion. The Literature Committee have made 329 calls, distributed 1,485 papers, two Bibles, two Testaments, some tracts and magazines, and 38 packages sent away. The managers have been faithful in the work assigned to them. There are 17 OLIVE TREES taken in the Society. As we look back over the year that has just closed, we can say God has been good to us. The lives of our members have all been spared, and three names have been added to our roll. God has spoken to us in His Providence as a congregation in calling some from time to eternity, thus saying to us, "Work while it is day, for the night cometh." Enrollment, 37; average attendance, 18.

RACHEL HAYS, Secy.

TREASURER'S REPORT:

RECEIPTS.	
For Indian Mission fund.....	\$4.66
For church debt.....	11.60
Monthly dues.....	87.85
Donations.....	14.75
Presbyterial thank-offering.....	15.00
	<hr/>
	\$133.86

DISBURSEMENTS.

Presbyterial thank-offering.....	\$15.00
Church chairs.....	7.50
Home work.....	5.10
Foreign Mission debt.....	63.00
Domestic Missions.....	38.60
	<hr/>
	\$129.20
Balance.....	4.66
	<hr/>
	\$133.86

EMMA CUNNINGHAM, *Treas.*

NEW YORK.—Licentiate A. Waldo Stevenson was in charge of Second New York Congregation for the six weeks ended with the fourth Sabbath of August. His familiarity with the Scriptures, seen both in the pulpit and the school-room, his earnest missionary spirit, and his catching sympathy with the young gave exceptional value to his ministry. House to house visitation with Miss Walker, Sabbath School missionary, and open-air services held Sabbath afternoons and evenings and half an hour before the mid week social meeting resulted in reaching some who wished to have their children in a Sabbath School and others who were looking for a Church Home.

Since the spring communion this congregation has been called to part with some of its members. Their work on earth was done, and the Redeemer took them home. The first to hear the summons was Mrs. Elizabeth Campbell, who passed away in great peace on the 13th of May, in the sixty-eighth year of her age. Love for the house of God and the society of good people was a distinguishing feature of her discipleship. Her character was refined and beautified in the furnace of sanctified affliction. Close communion with the Saviour was a springing well of comfort during her lifetime, and produced the faith and quiet resignation to the divine will that marked its closing hours. In less than three weeks she was followed by William T. Park, Jr., on the 31st of May. A young man of great promise, just entering upon his 21st year,

and expecting to receive his medical diploma next spring, his removal has cast a heavy shadow over the home in which he was the only child. His illness was only for a few days, but long enough to show the supporting power of promised grace. His great desire was fellowship with God in prayer. Two weeks later, on the 15th of June, release came to an aged mother in Israel, Mrs. Elizabeth Campbell. Burdened with the weight of over 90 years and weary from prolonged suffering, her departure was the fulfilment of an intense longing for rest. Even when seemingly unconscious, her countenance responded to the name of Jesus, and she is now satisfied with His likeness. And lastly, on July 28, after a brief illness, Isabel L. Walker fell asleep. Born and nurtured in the holy light and atmosphere of a Christian home, she grew up into piety. When only eleven years old, she made an intelligent profession of faith in Christ, which was adorned by a walk and conversation becoming the gospel to the hour of her departure in the 34th year of her age. All who knew her bear testimony to the beauty of her character and life. To sisters, brothers and many friends she has bequeathed the legacy of a fragrant memory.

In the removals of these beloved associates in the faith and service of Jesus Christ, there is a loud call addressed to young and old to be "diligent in business, fervent in spirit, serving the Lord."

OAKLAND, CAL.—James H. Willson, whose recent death was mentioned in OLIVE TREES not long ago, was born in Allegheny County, Pa., March 13, 1830, so that he died at the age of 69 years. He was of Covenanter parentage, a nephew of Rev. J. R. Willson, D. D., so prominent in the history of the Covenanter Church of the United States, and a cousin of the late Prof. J. M. Willson, D. D., the father of

the present Prof. D. B. Willson, of Allegheny Theological Seminary.

His collegiate education was in Geneva College, Northwood, Ohio, though not complete. He was a superior Latin scholar, and he had read much of the Greek course, and had studied some Hebrew before he left college. He was a diligent student, a lover of books, and most of his life was spent as a teacher and missionary. For several years he was Principal of the Academy at Washington, Iowa. Here he was ordained to the office of ruling elder. Subsequently he became a missionary teacher among the Indians at stations under the management of the Presbyterian Board of Missions. One year was spent among the Shoshone Indians in Nevada, six years among the Zuni in New Mexico, and one in Arizona among the Papagoes. In all these he was assisted by his wife, a most excellent woman and devoted missionary.

Not long after Mrs. Willson's death he resigned his work among the Indians and removed to Oakland, California. Here he was employed during two or three years in giving private lessons mostly to students in Latin. But a better and more useful work was in reserve for him. While Missionary McAllister was in charge of the Chinese Mission, Mr. Willson became a teacher, and when the former resigned the superintendency the latter was appointed his successor. In this position he continued until some time in 1897, when feeble health and loss of memory compelled him to resign and abandon a work that he loved.

During the years in which Prof. Willson was engaged as teacher in Oakland he became greatly interested in the study of prophecy, and it was his purpose to give to the reading public the results of his study in the form of a book. Meanwhile, as he had to study economy, he lived in rented rooms and cooked his own food.

This mode of life did not seem to be promotive of good health, and probably his too close application to his study of prophecy, while superintending and teaching in the Mission, had much to do with his feebleness of both body and mind. After he resigned the superintendency of the mission schools he made his home with his sons. To add to his afflictions, he suffered the loss by death of his older son and the death of the wife of the younger. This son and his motherless infant child are all the survivors of our departed friend and brother.

As Mr. Willson, because of his physical and mental condition, demanded the constant care of a nurse as well as of a physician, his son found it necessary to remove him to the hospital at Napa. Here his health continued to decline until his death, which occurred May 1, 1899. The body was removed to Oakland for burial. The funeral services were conducted by Rev. N. R. Johnston, assisted by Rev. David Morrow. Among the mourning friends present were quite a number of the Chinese converts whom he had taught and whom he had helped to find the way into the Kingdom of Christ.

Though of peculiar temperament and not without infirmities, Elder Willson was a truly good man. He was dear to the writer of this brief sketch. He was also a genuine Covenanter, and he was the fast friend of the Chinese for whose instruction and salvation he labored so long.

N. R. J.

OLATHE, KAN.—The L. M. Society of the R. P. Congregation of Olathe, Kansas, record the death of one of their members, Miss Anna Anderson, who died April 30, 1899. In her youth she made a public profession of her faith in Christ in the R. P. Church of New Concord, Ohio, Dr. H. P. McClurkin then pastor. The society wishes to bear testimony to the loving Christian character that was manifest in the life of

Miss Anderson. Being of a kind and amiable disposition, she was esteemed and loved by all who knew her. But the depth of her character was more fully apparent in the loving care given to an aged parent and the patient endurance of her own sufferings. Although a great sufferer for many months, her faith in her Master seemed to grow stronger. Her often expressed desire to depart and be with her Master has been granted her. She now sings the praises of her Redeemer. A loving sister, a kind and affectionate friend has entered the pearly gates. May we, as we are one by one called to go hence, receive the same welcome into that Kingdom of Glory.

MRS. ELLA MOORE,
 " MAGGIE WRIGHT, } Com.
 " SARAH ATCHISON, }

PARNASSUS, PA.—The Lord's Supper was administered in the Parnassus Congregation on the last Sabbath of May. The weather was pleasant and attendance at all the services good. The action sermon was preached by the pastor from the 9th verse of the 8th chapter of 2 Cor.: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Only by comparison can we have any idea of what the Lord Jesus Christ prophesied, "rich." The more we study His life the more we will be made to realize that we can never fully understand of what "He emptied Himself" when He became "poor." In His poverty, however, He was richer than when possessing all. It is as the result of His thus impoverishing Himself—an act necessary, yet on His part voluntary—we become "rich"—rich beyond all conception.

The expressions of gratification and enjoyment heard at the close of the Monday services afforded good evidence that the occasion had been one of much enjoyment. May the good results be seen in the future history of the congregation.

Parnassus and New Kensington, really one town, are delightfully situated on the banks of the Allegheny, 17 miles from Pittsburgh. On all sides are seen evidences of prosperity. The residences are exceptionally good. It will not be long until the dam now being built will be finished and then the towns on the Allegheny will enjoy the advantages of slack water. The valley will soon begin to rival in importance the Monongahela, where are many and vast manufacturing establishments.
 J. W. S.

PHILADELPHIA, PA.—Through the kindness of Mr. S. H. Steele, we have received a copy of the Annual Statement of the Session of the First Church of the Covenanters in Philadelphia. It reports a decrease of thirteen in the membership, seven "dismissed by certificate to other Christian congregations," one whose name was removed from the roll because of long absence from the city, and five fallen asleep in Jesus. On the other hand, five have been added to the Church, making a present membership of 180 communicants.

This year has been marked by the only disabling sickness which the pastor has known for more than thirty years. In consequence of this he was for two Sabbaths unable to preach. On both of these days services were conducted by the Rev. Mr. Ferguson, of Ireland. Public worship has been, therefore, maintained on every Sabbath during the year, both morning and afternoon, with the exception of one day in July, when the pastor was absent, and when prayer-meetings were held.

The Sabbath school has been held on every Sabbath without interruption, with an average attendance of seventy pupils and nearly fourteen teachers. The total contributions of the Sabbath school have been \$219.71, all of which, except the collections of two months, amounting to \$28.28, which were applied to current expenses, were

devoted to the Boards of the Church. The special collection at the Sabbath school anniversary was given, according to our usage, to the Presbyterian Orphanage.

The Ladies' Missionary Society sent its usual contribution of one hundred dollars to the Syrian Mission. This is the fifty-fourth year during which, with unflinching regularity, this pledge—given upon the original establishment of our foreign mission—has been faithfully redeemed.

The Y. P. S. C. E., deducting balances from last year and amounts paid for foreign missions through the Ladies' Missionary Society, has raised for Christian work the sum of \$101.32. This includes the amount raised for the running expenses of the Sabbath school, enabling the school, as indicated above, to devote almost its entire collection to the public enterprises of the church. The Junior C. E. Society has raised \$28.51, of which \$10.81 was paid through the Ladies' Missionary Society. The Mothers' C. E. Society has raised \$67.50, and has provided, among other things, for a much needed improvement in the church building.

The offerings for almost every purpose are somewhat larger than last year. The faithfulness and liberality of the congregation as a whole are cordially recognized.

The pastor acknowledges, with thankfulness, the opportunities which have presented themselves for public labors in the cause of Christian civil government, and for the strength which has enabled him to embrace them. He has delivered courses of lectures in three important colleges and universities, and single addresses before teachers' institutes and conventions and various public meetings.

This is the fruit which has been gathered during the year by the Divine Husbandman from this tree of His planting. Let us hope for more and better fruit from year to year through many generations.

SHARON, IA.—A friend has kindly sent us a copy of the *New Herald*, Morning Sun, Ia., which contains a most interesting account of the celebration of the twenty-fifth anniversary of the pastorate of Rev. T. P. Robb, D. D.:

"July 6, 1899," writes a "Guest," "was a red-letter day in the history of the Reformed Presbyterian Congregation of Sharon. Sharon Congregation has had many red-letter days in the past (one of the most noteworthy was the celebration of the semi-centennial of its organization on the 26th of September, 1896), but none of these days was brighter or more joyous than the anniversary of last week.

"July 6, 1874, a commission of Iowa Presbytery of the R. P. Church installed Rev. T. P. Robb, pastor of Sharon Congregation. The pastor was then a young man, only three years out of the Theological Seminary. These years were given to the ministry as pastor of the congregation of Garrison, Ind. The place he entered was not easily filled. The congregation was large and widely scattered; the pastoral work was laborious. More than this, the young pastor succeeded Rev. J. M. McDonald, D. D., who had spent twenty-one years in the same field and had built up the congregation; who was known and noted on every side as an able expounder and defender of the truth and an eloquent pulpit orator, and held a warm place in the affections of the people. That he has succeeded in meeting the demands of the position has been known for years. If any had doubts they were dispelled by the testimonies of many witnesses.

"The celebration originated with the people and was arranged for by them. It is not easy to see how the arrangements could have been bettered. Invitations had been extended to all members of the sister congregations of Morning Sun; to members of the congregations of Rehoboth and

Washington and their pastors; also, to a few friends—pastors and members of sister churches. These invitations were generally accepted. Nearly 500 people gathered to greet Dr. Robb and his people.

“The day was an ideal one. Showers two days before had laid the dust. Sharon prairie had put on its most beautiful array. The first thing which greeted the eyes of the invited guests was the long row of tables in the grove on one side of the church laden with substantials and luxuries. The first thing on the programme was a twelve o'clock dinner. That dinner was proof positive of the prosperity of Sharon farmers and the excellence of Sharon cooks.

“At two o'clock all were invited to enter the capacious and commodious church for the programme of exercises prepared for the occasion. Elder A. F. Reid called the assembly to order and presided with much grace and ability. After devotional exercises, consisting of singing Psalm 132:13-18 and prayer by Rev. E. M. McFadden, of Morning Sun, the chairman spoke of the object of the gathering and gave his testimony in well chosen words to the ability and fidelity, the helpfulness, tenderness and love of Dr. Robb. He was followed by a double quartet, who sang ‘In the Gloaming,’ and later another song. All classes and organizations in the congregation brought greetings to their pastor. There were greetings by the little children; greetings from the Y. P. S. C. E., by W. J. Henderson; from the Sabbath school by Miss Ida Faris; from the Ladies' Missionary Society, by Mrs. W. R. McElhinney; from the Board of Deacons, by the senior member, Jas. Henderson; and from the Session, by the senior elder, A. F. Carithers. It was evident from the words spoken that Dr. Robb has endeared himself to the children and youth of the congregation, that he actively co-operates with

all organizations of the church, and that all actively co-operate with him. The programme on the part of the congregation ended with a song sung, to the delight of the large assembly, by Mr. and Mrs. Robert Burns, two of the oldest members (they celebrated the sixty-second anniversary of their wedded life several months ago), and long leaders in the song service of the church.

“After this came greetings and congratulations by co-presbyters and pastors of other denominations. The first called on was Rev. C. D. Trumbull, pastor in Morning Sun, and immediately associated with Dr. Robb all these years. He spoke of thirty-five years' acquaintance with Sharon people. He had viewed them for ten years from the south side while pastor of Lind Grove, and now over twenty-five years from the north side. He had pleasant memories of his fellowship with the first pastor. Twenty-five years ago he had entered into a covenant of friendship with the second pastor, and that covenant had not been broken. He testified from his knowledge that Dr. Robb is the right man in the right place; that this relation has continued so long not because Dr. Robb could not have found another field had he desired it, but because of the general harmony and devotion of the people.

“The next speaker was Rev. J. A. Black, of Wyman, Moderator of Synod, who said it was alike honorable to both parties that the ecclesiastical union into which they entered twenty-five years ago had remained so long unbroken. Anniversaries of important events in our lives call for serious thought and devout recognition. We should raise our Ebenezers and inscribe upon them, ‘Hitherto the Lord hath helped us.’ When he first met Brother Robb in the East thirty-two years ago and became his teacher he little thought that after so long a time he would meet him on

the Western prairies, and have the pleasure of greeting him on the completion of a successful pastorate of twenty-five years. The counsel and hand of God shapes the lot of us all. We go forward into life with our plans and intentions, but the point at which we arrive is very different from all we purposed and expected. Yet we can thank God for the past and take courage for the future. It is our privilege to feel that He who has directed our footsteps in the past will be our guide to the end of life's journey. Rev. W. C. Allen, of Washington, joined those who preceded him in congratulating 'the high contracting parties,' who had honored themselves by so faithfully fulfilling the mutual duties of pastor and people. He said they had honored the King and Head of the Church and He had blessed them. The light in the candlestick has been kept shining; the fires of the altar burning; the savor of Sharon's beneficent influence has been felt all through the church. He spoke of the grand and noble mission of the minister of the Word, and of the need the pastor has of the prayers of the people.

"Rev. J. McGaughey, of the Presbyterian Church of Kossuth, spoke of his early acquaintance with Dr. Robb in their student days, and testified that he always knew a good thing when he saw it. This was evident in his choice of a wife as well as of a congregation. He said Sharon Congregation showed the same characteristic when they called him as pastor. In this day of unrest it is refreshing to see a pastorate that has lasted a quarter of a century. Pastor and people have stood together in the Lord's work and His promise, 'I will be as the dew unto Israel; he shall grow as the lily and cast forth his roots as Lebanon,' has been fulfilled to this people. Dr. E. M. McFadden, of the U. P. Church of Morning Sun, spoke in his usual

pleasant manner of the pleasures of the occasion. He testified to his regard for Dr. Robb, but said he thought a little more of Mrs. Robb. He said it was evident no mistake had been made in this union. He also spoke of the benefits of long pastorates and of the bonds of love and sympathy which unite pastor and people in this relation. Rev. P. D. Gardner, of the Presbyterian Church of Mediapolis, emphasized the thought of the high privilege of being a minister of the Word and preaching the Gospel for twenty-five years to the same people.

"After these had spoken a call was made for voluntary remarks by friends and visitors. Elder James R. Willson and Mrs. C. B. Wilson, of Morning Sun, and Elder Thos. McClement, of Washington, all former members of Sharon, responded with reminiscences of the past and testimonies as to the high privileges they enjoyed in Sharon.

"In closing the programme Dr. Robb spoke feelingly of the past and of the present; of the changes he had seen in twenty-five years; of the empty seats now filled by another generation; of the children he had baptized who are now fathers and mothers; of the kindly co-operation of the congregation all these years, speaking specially of the co-operation of the Session. He spoke of the many acts of kindness done by the people through all these years and made special mention of the gracious providence of God.

"The exercises were closed with the singing of the 133d Psalm, and the large assembly dispersed. As they did so many expressed the hope that the relation between Sharon and its pastor which has been so wonderfully blessed may be continued another twenty-five years, and that he might be spared to celebrate with his people their golden wedding."

MONOGRAPHS.

LIFE OF HASSAN SULEIMAN
MAHLOOF.*(Continued from page 253.)*

Mr. Lyde, after speaking of the failure of some of his class to live as they should, adds :

“Hamood and Hassan continue to behave well. Dec. 10th—Hassan’s mother came to say that his father had been ill for some days and that he wished me to let the boy come home to do some work that must be attended to. The boy went home with the promise that he could come back next day. He found he was watched and ran away to Hamood’s quarter and came over with him.

“When Hamood went home on Saturday his father told him to kiss the hand of Sheik Dayoub; this he did. The sheik then wrote on a paper the words of our Saviour, ‘This is My body,’ and also, ‘There is no God but God, and Mohammed is the prophet of God.’ Of this Hamood would only say the first part, and would not again kiss the hand of the sheik, though his father dragged him toward him till he cried. Hassan came down in the evening to read with Hamood and found him sorrowful. His father had threatened to take him from the school. The sheiks are angry at them because they will not testify (‘Tashahid’) by saying, ‘There is no God but God, and Mohammed is the prophet of God.’ In the evening, I was able to talk with Hassan and Hamood, who spent an hour or two with me after dinner as usual. During the last two months Hamood is teaching Hassan to read in the Bible, for I had for some time feared that the boys might be taken away, and as Hassan could read but poorly, I wished to advance him quickly that he might be able to read the Bible in his home.

“Dec. 29th—I sent Hassan home early and opened the school with reading, etc.

“Dec. 30th—I sent Ibrahim to the Merj to ascertain Hassan’s position. He found him plowing, having taken his Bible with him to read while resting the oxen.

“Jan. 3d, 1857.—Hassan, my boy, came to see me. The day before he came my cook had gone to the Merj, and Hamood went with him to Hassan’s home and found him away from home. Hamood asked Hassan’s father why he did not let him come to see me. He said he would like to have him go, but he could not spare the boy. The night before Hassan had been down to see Hamood and had slept with him, but early in the morning his mother came and pulled him out of bed, so he could not go that day as he had intended. Hassan’s mother is a bad, bold woman. He came a little while on Saturday and told me his father wanted to see me, and I urged him to bring him with him next day.

“Jan. 4th.—Hassan came with his father and Hamood, and he stayed till the next Saturday and Hassan with him. We were very attentive to him. I spoke with him a good deal to make him more friendly, for I wished to get him to give Hassan up to me. I told him that I was willing to bring up Hassan, and that if he wished I would consider Hassan as my son and take him with me wherever I went, but at last I intended that he should settle down among his own people and teach them. I told him not to answer me now, but to think the matter over and send me word or come and bring me word. I also asked him not to be angry with Hassan if he got up and left the house when people spoke filthy language.

“Hamood’s mother talks of initiating her son, and told Hassan’s mother to do so,

too. The latter answered, 'Why, no sheik would do so,' which is true, if the boys remain firm (and also because they are too young. H. E.) Hassan's father seemed pleased with what I said to him and would, perhaps, comply if he were well, but he is ill, and his wife and friends make him believe that it is because his boy will not testify.

"Jan. 11th.—Hassan went down to Hamood's and asked him not to come over, and they went out to pray, but before they began they were seen by one, who told Hamood's mother that the boys were going to pray. Hassan said he could pray at home, and told me that he was able to do so quietly at the hill behind his home. This morning his father, while lying in bed, struck him twice with a stick without hurting him. He went to the other side of the room, when his father called to his mother to bring him near, as he could not rise. Hassan struggled with her, and as she could not bring him, she struck him, and he got away and out of the door, which his sister shut. He ran to Hamood's quarters without his tarboosh. After a while his father sent his tarboosh and a piece of meat for him to bring over to me, and he came with Hamood. Mohammed Nofal laid hold of Hassan by the ears and said: 'All that has happened to your father is from the prayers of the sheiks because you will not testify.'

"His father and mother would not eat of the sacrifice yesterday because he would not testify, and they threaten to bring Sheik Suleiman, of Beit Yunis, to use his devilish arts and exorcise the boy and force him to testify and, if possible, to blaspheme. His mother says she will not remain in the quarter when the sheik comes (for fear she would be tempted to help her boy when she saw the sheik beating him.)

"Hassan expects to get a beating. I told him, if hard pressed, to run away to

Hamood's quarter and, if possible, to me. May God Almighty and his merciful Saviour, who is carrying him and Hamood in His arms to the river of baptism which surrounds the garden and fold of the Church, defend him! No one can pluck them out of His or His Father's hands. Lord, hear!

"Jan. 11th, 1857.—Hassan was with me this evening, though during these days I have let the boy be as much as possible with his father. The people act like devils to seduce the children. My boy Hassan said he heard Habib Mahloof say that the sheiks would do better in keeping the people from going to heram (stealing) than taking the boys out of school."

Here Mr. Lyde's notes end. He went down to the city at the Nusairiyeh New Year, giving the boys a three weeks' vacation, but was taken sick and went home to England, and returned only to give up his mission and work to our first missionaries, Dodds and Beattie, and on his way home he was taken sick again and passed to his heavenly rest, from Alexandria, Egypt.

Daoud's narrative seems to begin just where his teacher and leader's left off, so we will give, in his own words, an account of the days that followed:

"I was born of Nusairiyeh parents in the year 1844, in the village of Merj, in the Kalbiyeh district, and the Kai-ma-Kamiyet of Jebly. My father was a Makuddim (a civil ruler) of the district and one of the leading men, very well off in worldly goods. He loved me very much, I being his eldest son. He had three other sons, all of whom are still living. When I was about ten years old, Rev. Samuel Lyde, an Englishman, came to the village of Bahamra, which is half an hour's ride distant from my native village, the Merj—to the west. There he bought a piece of land and built a school-house, and invited the Nusairiyeh boys to come to his school. My

uncle, who was the head Makuddim of our district, took his son and myself to the school. I remained in the school about two years and a half. During all of that time Mr. Lyde taught each one of us personally concerning the true way and the salvation of the soul through the Redeemer, Jesus Christ, and God enlightened my mind and opened my heart to see the divine truth revealed in His holy book; and others of my schoolmates were convinced also. After being convinced of the truth, we openly and boldly refused to honor the Zayara, and some of us, to show we had no regard for them, took a piece of a rag from a tree standing by one of them and tied it to the neck of a dog. When the Nusairiyeh heard of this, they were very angry and took their children out of the school; my father came and took me out also.

"After I had been at home two days a sheik called to see me. His name was Sheik Mohammed. He asked me to testify to Mohammed. I answered, 'He is not a prophet nor an apostle,' and refused to comply with his request.

"Then he took a piece of colored cotton cloth and, setting fire to it, put it under my nose, that I might burst from its abominable smell and smoke, and whichever way I would turn he would hold it to my face until my cheeks were roasted by it and I was almost choked to death by its smell and smoke. It was night, and my father and mother were both present, but did not oppose him in anything, and when he had tormented me for about three hours, he said to them, 'Keep him here till morning, and I will take him with me.' Before daylight I ran away out of the village and walked on until it was light and came to Bahamra to the school. Mr. Lyde was absent in the city, and I told the teacher, Mr. Watkins, what had happened to me. It grieved him very much, and he wept with me and said he could not help me in

anything, except that he could pray for me. After three days my mother came and took me home again, and I found my schoolmate and companion in the faith, the now blessed Hamood, undergoing persecutions like myself. The sheik had beaten him severely, and he was covered with wounds. Then we began to go together every day to a place in the woods outside of the village, and hide in a cave there for fear of the sheiks; there we spent the whole day in reading the Word of God and in prayer, and we did this for six months. But one day, while we were wandering on the hills opposite the village, we became very hungry, and, as our house was near by, my companion asked me to go down and get some food. I answered, 'I am afraid I will meet some of the sheiks at the house.' But he would not give up and pressed me to go, and so I went down, and I found the same Sheik Mohammed in the house. He seized me, but I broke away from him and ran, but two men met me and caught me and gave me a severe beating and took me to the sheik, who tied my hands behind me and tied me to the halter of his horse, and mounting, he led me part of the time, and part of the time drove me before him until we came to a stream of water, where he dismounted, and throwing me on the ground, he unsheathed his sword and placed it across my neck, and said to me, 'Either testimony or death!' I answered, 'Death, but not testimony.' At that moment my mother came upon us, and when she saw me in this condition, her heart softened toward me, and she rebuked the sheik for his severity and hastened immediately to unbind me, and she took me with her to the house, and because of the pain from the beating and from the bonds I was not able to sleep any that night, and from that time they cut off all the meetings between me and Hamood, and they would not even let us see each other.

"But, to shorten this story, they made me a shepherd, and this was my work for about one year and a half.

"One day I heard that Mr. Lyde had returned from the home-land, and I plead with the head shepherd, who was with me, to let me go to him, and I promised to bring something back with me for him. When I reached the school I found my two companions, Hamood and Ali, and many others of the old pupils. When Mr. Lyde saw me he embraced me and said, 'I thank God that you were with us and we both were with the Lord, and I thank Him that you have not denied the faith. I have told my mother about your faith, and she desires to see you, and hence I want to take you with me.' I plead with my father to let me go, but he would not, but when Mr. Lyde sailed we accompanied him to Latakia and bade him farewell on the steamer and returned to the mountains. Soon after this my father was taken sick, and they took him to Sheik Mohammed, and he staid there some days. And they asked me to go to him, telling me that he was drawing near to his death. I went, but when I reached the sheik's house, he arose, and hurrying to me, smote me on the cheek in anger. I fled, and he ran after me, but could not catch me, and so I came and remained with my companion, Hamood, exposed to persecutions and trials. We spent our time in the fields, woods and mountains until we heard of the coming of the Missionaries Dodds and Beattie to Latakia, and then each of us fled and went to them as soon as we could possibly do so. I remained with them five years, and then I was appointed teacher and sent to Merj, my native village. But I was not able to remain there at first, and so I removed to Mushairafey, near Latakia, where I remained four years; then I removed to Kusmin, and afterward returned to the Merj. But soon after the Makuddim stirred up

the Kai-ma-Kam of Latakia, Saleh Efendi, against us, and he came up to the Merj and called us into his presence and treated us to coffee and asked us about our religion. The bugle was blown, and we were surrounded by Government soldiers, who arrested us and placed us under guard, and were left that night without beds or covering and without food.

"In the morning the Kai-ma-Kam sent for us again and said to us, 'Why have you left the true religion and followed the false and crooked?' Then he bound us and sent us on foot to Jebly, where we remained two days, and then we were taken bound to Tripoli, by way of Tartoos. When we got to Tartoos we could not walk any further, and they permitted us to hire animals—at our own expense, and we rode till we drew near to Tripoli, where we were dismounted and bound and taken to prison, where they put each of us in a separate cell. In the morning the Mutaserrif sent for us, and when he learned that we had been arrested because of our adherence to the Christian religion, he ordered us bound and sent by steamer to Beirut, and thence to be sent to Damascus. When we reached Beirut we were placed in the cell for criminals condemned to death, and after we had thus been reproached and cruelly treated, we were removed to the common prison. While there we were questioned and an instrument of torture placed on our fingers until the blood flowed. We made ourselves known to the brethren at Beirut, and they collected some money for us, in order to send us by coach to Damascus, and when we arrived at the station, we found thirty soldiers waiting for us, and they took us to the prison. We were called next day into the presence of an officer, who said, 'It is enough that to the present you have been Christians, say now that you are Moslems.' This we openly refused to do."

HENRY EASSON.

(To be continued.)

FACTS ABOUT FOREIGN MISSIONS.

The following concise statement as to the present condition and results of foreign missions is a contribution by Dr. R. P. Mackay to the *Faithful Witness*:

Many men and women and millions of money are sent to the foreign mission field. What is there to show for this expenditure? The following is but a partial answer, with approximate figures, yet it is sufficient to cause thankfulness and inspire confidence and hope:

South America, the "neglected continent," has a population of over 34,000,000, and of these 30,000,000 have probably never seen a Bible. It illustrates the failure of the Roman Catholic Church, where she has undisputed sway. There are now eighteen Protestant missionary societies operating there, about 350 missionaries, male and female, and over 30,000 communicants.

Mexico is another priest-ridden country, having a population of about 12,000,000. Twenty-six years ago Protestant missions entered, and there are now fourteen societies at work, with about 200 missionaries and 18,000 communicants. There are 600 native workers and many thousands of children under instruction.

Africa is one of the great mission fields of the future. A population variously estimated at from 160,000,000 to 300,000,000, with nearly 600 different languages and dialects. European powers are struggling over "spheres of influence," but the light is penetrating the darkness. Already forty-five societies are at work, the Bible has been translated, in whole or in part, into seventy languages, and there are over 1,200 missionaries. In Uganda alone, with 10,000,000 of a population, where, twenty years ago, there was no missionary, there are now 500 churches, 600 teachers, and over 60,000 under instruction. There

are 100 native laborers supported by native contributions. In five months 10,000 copies of the gospels were sold, such is their enthusiasm. What hath God wrought!

The South Sea Islands are in thirty-eight groups. About 2,000 of these islands are inhabited, having a population of 10,000,000. Already fourteen groups are practically evangelized, and other groups partially so. There are 1,400 churches, with over 1,200 native ordained pastors, besides nearly 10,000 other native helpers engaged in the services. Captain Cook said of these islanders: "There is a scale of sensuality to which these people have descended wholly unknown to every other people, which no imagination can possibly conceive, and it is not likely they will ever be evangelized." Of these same islanders Darwin said, many years after, "The lesson of the missionary is the enchanter's wand."

The population of India is 288,000,000, of whom about six per cent. of the men and one per cent. of the women can read. Two cents a day is their average income. It is said that there are 333,000,000 gods. The work is so difficult that Henry Martyn said: "If ever I see a Hindu converted to Jesus Christ I shall see something more nearly approaching the resurrection of a dead body than anything I have seen." Yet there are 200,000 native communicants in India to-day, and nearly 600,000 Protestant adherents. There are 4,000,000 students in educational institutions receiving a Western education, which is undermining heathenism and preparing the way for Christ.

China contains 400,000,000 souls, one-fourth of the whole population of the world. In 1840 there were only five sea-port towns at which the missionary could labor. In 1860 the missionary had access to ten points along the coast. To-day the

whole of China is open. Every province has been invaded. There are 80,000 communicants, another 80,000 who are believers, but have not made public profession, and probably 120,000 more who are intellectually convinced that Christianity is true, and have lost all faith in idolatry.

Japan was first entered in 1859. The first Christian was baptized in 1864. The first church was organized in 1872, with only eleven members. To-day there are over 40,000 converts, and a Christian community of 150,000. The whole empire of 40,000,000 souls lies open for evangelization. These are but some of the direct results. Surely God's hand is here!

The indirect results cannot be tabulated, but are none the less important. In India alone the following practices, so common at one time, are now prohibited by law:

1. Infanticide, once so prevalent that it is said five parents out of every six were guilty of it.

2. Parricide. The murder of parents no longer able to care for themselves.

3. Suicides, in the name of religion, by leaping over precipices or into wells, or by throwing themselves under the idol car.

4. Voluntary torture, in the name of religion, such as piercing their thighs with spears, cutting out their own tongues, swinging on hooks fastened in the flesh.

5. Involuntary torture, in the name of justice, such as cutting off noses, or ears, or hand, or plucking the eyes out, as punishments for crime.

6. Slavery, both predatory and domestic.

These and many other such changes, intellectual, sociological, and religious, are the results of Christian influence in India, ameliorating the condition of people and elevating them to higher conceptions of life.

Sometimes missionaries have had their faith tried by weary waiting, but often the

results are so rapid as to make it easy to believe that, according to promise, a nation will be born in a day. John Williams began work in Raratonga in 1823, and eleven years after, in 1834, all were professed Christians. There had been, when he landed, 10,000 idols; when he left idols had disappeared, 6,000 worshiped the true God, and read His Word in their own written language, and family worship was conducted morning and evening in every house in the island. Surely "a nation in a day" is not impossible to Him who has already wrought such miracles of grace!

The quality of work done has sometimes been questioned. Men have said that the conversions were not genuine; that they only profess conversion because of the help they expect to receive. It is no longer possible honestly to make such statements. Apply such tests as the following: 1. Public profession. 2. Efforts to propagate their religion. 3. Readiness to sacrifice, suffer, and even die for Christ. 4. The conviction of all who know them that they are Christians. How many of our own Christian people would stand such tests? Yet in mission fields all these have been applied to native Christians, and they have not been found wanting. They labor assiduously; they give generously out of their extreme poverty; they die heroically confessing Christ.

The progress in the home church is not less remarkable than the rapid progress abroad:

1. When William Carey proposed sending a missionary to the heathen he was rebuked in the Baptist Association. The General Assembly of the Church of Scotland so far forgot the Master's commission as to pass a resolution condemning Carey's movement as a pernicious delusion. All thoughtful Christian men now feel that the Church exists for the evangelization of the world.

2. It used to be felt that every dollar sent abroad is a dollar lost at home. Some feel that way still. It is, however, becoming better understood that there is a withholding that tendeth to poverty, and a giving that tendeth to riches. In order to get blessings on our churches at home, we must obey the Lord's command, and aim at the "uttermost parts of the earth."

3. The increase of mission literature. It is said that about one-seventh of all religious literature published is missionary. That fact is full of promise.

4. The growth of interest among the young people in our colleges and Young People's Societies. There are 1,000 colleges on this continent, having about 75,000 students. In about 360 of these colleges there are circles studying and disseminating interest in foreign missions.

Surely all this is the Lord's doing. Jehovah is the God of missions. Jesus Christ is the Captain of the host that is publishing salvation. All who labor with Him shall share in the glory of ultimate victory. Are you a co-laborer with Jesus Christ?

A SCOT INDEED.

The following story, republished at the request of a friend, is selected from the writings of "Ian Maclaren":

He had demanded that afternoon to be told the truth, and the doctor, himself a young Scot, had told him plainly that he could not recover; and then he had asked, as one man speaking to another, both being brave and honest men, when he would die, and the doctor thought early next morning.

"About daybreak," said the Scot, with much satisfaction, as if, on the whole, he were content to die and much pleased it would be at the rising of the sun. He was a characteristic type of his nation, rugged in face and dry of manner, an old man who had drifted somehow to this English city

and was living there alone, and now he was about to die alone, without friends and in a strange land. The nurse was very kind to him and her heart went out to the quiet, self-contained man. She asked him whether he would like to see a clergyman, and said that the chaplain of the infirmary was a good man.

"A've nae doubt he is," said the Scot, "and that his meenistrations wud be verra acceptable to English fouk, but a've never hed ony dealin's wi' Episcopalians. He might want to read a prayer, and I cudna abide that, and mebbe I cudna follow the texts in his English tongue."

The nurse still lingered by his bed. He looked up at her and assured her he was in no need of consolation. "Saxty year ago ma mither gared me learn the wale [choice portion] o' the Bible, and they're comin' up ane by ane to ma memory, but I thank ye kindly."

As the nurse went back and forward on her duties she heard her patient saying at intervals to himself: "I know whom I have believed," "I am persuaded that neither life nor death." Once again she heard him, "Although the mountains depart and the hills be removed," but the rest she did not catch.

During the afternoon a lady came into the ward, whose service to the Lord was the visitation of the sick; a woman after the type of Barnabas and Mary of Bethany. When she heard of the old man's illness and his loneliness, whom no friend came to see or comfort, she went to his bedside. "You are very ill," she said, "my friend." "A'm deein'," he replied, with the exactness of his nation, which somewhat fails to understand the use of graceful circumlocution and gentle phrases.

"Is there anything I can do for you? Would you wish me to sing a few verses of a hymn? Some sick people feel much comforted and soothed by singing; you would

like, I think, to hear 'Rock of Ages,' and she sat down by his bedside and opened her book, while a patient beyond, who had caught what she said, raised his head to enjoy the singing.

"Ye're verra kind, mem, and a'm muckle obleeged to ye, but a'm a Scot and ye're English; and ye dinna understand. A' me days hev I been protestin' against the use o' human hymns in the praise o' God; a've left three kirks on that account and raised me testimony in public places and noo wud ye send me into eternity wi' the sough of a hymn in ma ears?"

For a moment the visitor had no reply, for in the course of all her experiences, during which she had come across many kinds of men and women, she had never yet chanced upon this kind of Scot. The patients in the infirmary were not distinguished for their religious scruples, and if they had some prejudices they turned on large and full-blooded distinctions between Protestant and Catholic, but never entered into subtleties of doctrine.

"Ye'll excuse me, mem, for I'm no ungratefu'," he continued, "and I wud like to meet yer wishes when ye've been so kind to me. The doctor says I canna live long, and it's possible that ma strength ma' sune give way, but a'll tell ye what a'm willin' to do."

The visitor waited anxiously to know what service he was going to render her and what comfort she might offer to him, but both were beyond her guessing.

"Sae lang as a've got strength and me reason continues clear, a'm perpared to argue with you concerning the lawfulness of using onything except the Psalms of David in the praise of God, either in public or in private."

Dear old Scot, the heir of many a covenanting tradition and the worthy son of covenanting martyrs, it was a strange subject of discussion for a man's last hour, but

the man who could be true to the jots and tittles of his faith in pain of body and in face of death was the stuff out of which heroes and saints are made. He belonged to a nation which might sometimes be narrow and over-concerned with scruples, but which knew that a stand must be taken somewhere, and where it took a stand was prepared to die.

The visitor was a wise as well as a gracious woman and grasped the heart of the situation. "No, no," she said, "we will not speak about the things wherein we differ, and I did not know the feeling of the Scots about the singing of hymns. But I can understand how you love the Psalms and how dear to you is your metrical version. Do you know I have been in the Highlands of Scotland and have heard the Psalms sung, and the tears came into my eyes at the sound of the grave, sweet melody, for it was the music of a strong and pious people."

As she spoke the hard old Scot's face began to soften, and one hand which was lying outside the bedclothes repeated the time of a Scotch Psalm tune. He was again in the country church of his boyhood, and saw his father and mother going into the table seats, and heard them singing:

"O thou my soul, bless God the Lord,
And all that in me is
Be stirred up His holy name
To magnify and bless."

"More than that, I know some of your Psalm tunes, and I have the words in my hymn-book; perhaps I have one of the Psalms which you would like to hear."

"Did ye think that ye cud sing the twenty-third Psalm, 'The Lord's my Shepherd, I'll not want'? for I wud count it verra comfortin'."

"Yes," she said, "I can, and it will please me very much to sing it, for I think that I love that Psalm more than any hymn."

"It never runs dry," murmured the Scot.

So she sang it from beginning to end in a low, sweet voice, slowly and reverently, as she had heard it sung in Scotland. He joined in no word, but ever he kept time with his heart, while his eyes looked into the things which are far away.

After she ceased, he repeated to himself the last two lines:

"And in God's house for evermore
My dwelling-place shall be."

"Thank ye, thank ye," he said, after a little pause, and then both were silent for a few minutes, because she saw that he was in his own country, and did not wish to bring him back by her foreign accent.

"Mem, ye've dune me the greatest kindness ony Christian cud do for anither as he stands on the banks of the Jordan."

For a minute he was silent again, and then he said:

"A'm gaen' to tell ye somethin', and a' think ye'll understand. Ma wife and me wes married thirty-five years, and ilka nicht of oor married life we sang a Psalm before we gaed to rest. She took the air and a' took the bass, and we sang the Psalms through frae beginning to end twa times. She was taken frae me ten years ago, and the nicht afore she dee'd we sang the twenty-third Psalm. A've never sung the Psalm since, and a' didna join wi' ye when ye sang it, for a'm waitin' to sing it wi' her new in oor Father's hoose the mornin's mornin', whar there'll be nae nicht nor partin' evermore."

And this is how one English woman found out that the Scot is at once the dourest and the tenderest of men.

REFORMED PRESBYTERIAN CHURCH.

In an appendix to the manuscript of the late Elder Robert Ewing, from which some paragraphs have been quoted in the monograph on "Alexander McLeod Stavely," he writes as follows:

The question has been and still is asked, How is it that the Reformed Presbyterian Church in St. John is so small? The question may be answered in various ways. No doubt she could be as large as any other Presbyterian church in the city, or in any other place, if she were so inclined. She is the oldest of them all, the Parent Presbyterian Church from which they have all sprung. Her ministers in England, Ireland, Scotland, Canada and Australia will compare favorably with any of the others. The causes of her numerical weakness are manifold.

First, it is well known that she takes no part in the politics of the country. She therefore denies herself all the honors and emoluments of place and power in the land. This is no small sacrifice for conscience and consistency's sake. The why and the wherefore of this cannot be gone into in a brief history like this. Let it suffice, then, to state the fact that no consistent Covenanter can or will take or hold any public office under the Crown in the present condition of national affairs. This is not owing to any want of loyalty to the best interests of the sovereign and the nation, for it is well known that there never was a more loyal people to their country and sovereign than the Covenanters in the days of old. And the children of the covenant, at the present day, are just as much attached to their country and its liberties, civil and religious, as were their fathers. It will not be hard to see that their refusal to take any political office is a chief cause of the fewness of the members of the Covenanting Church everywhere. Very few of even good men can be found willing to forego the rights and privileges of the Crown for an idea, a thing which they do not understand.

Again, the Covenanting Church always held that the Church of Christ is a sacred enclosure, a spring shut up, a fountain

sealed, a vineyard surrounded by a hedge for the purpose of protection from the beasts of prey. She maintains a wholesome discipline over her members. She has terms of ministerial and Christian communion which every one entering her membership is bound to accept and submit to. The last and most important term is "The adorning of the doctrine of God our Saviour in all things." All candidates for membership are required to attend a meeting of Session to answer such questions as are put to them respecting their knowledge of the doctrines of the gospel and the principles of the Church. The aim of the Church is, and has been, to come as near the Scripture standard in doctrine, worship, discipline and government as possible. Members engage to observe the worship of God in their families, if heads of families. She does not tolerate swearers, Sabbath breakers, drunkards, liquor sellers or any who are living in the practice of any known sin. The Church does not profess to know the hearts of her members, but does take cognizance of their conduct.

Again, she does not permit the use of musical instruments in worship. This is held to be an innovation. Fifty years ago there were not more than two instruments used in worship in the whole city. The Covenanting Church holds that there is neither precept nor example to be found in the Bible for the practice. If it be alleged that the praise of the temple was conducted by instruments of music as well as by the voice, her reply is that the synagogue, and not the temple, was the ordinary place of worship; that the male part of the population only were required to attend the temple worship, three times a year at most; that the building and all its furniture, together with the vestments of the priests, were typical of the Gospel Church both in her militant and triumphant state. The worshipers were never permitted to enter

into the tabernacle or temple. The priests alone were permitted to enter in and perform the temple service. So there is no similarity between the temple service and that of the Gospel Church. . . .

Again, the R. P. Church, in her public and social worship, uses as matter of praise the inspired Psalms only. She confines herself to these for the following reasons: First, there is neither precept nor example in the Scriptures for the use of uninspired hymns or paraphrases in worship. The command is, "Sing psalms." "Sing psalms with loud noise skillfully," etc. Moreover, it is well known that the introduction of uninspired hymns into the worship of God expels the songs of praise given by the Divine Spirit to His Church. Forty or fifty years ago the Psalms as well as human hymns were used in public worship in some churches in this city. Now the Psalm Book has little place. Uninspired hymns are used everywhere. The productions of fallible men are preferred to the infallible compositions of the Spirit of God. Again, human hymns are sectarian. A Calvinist or an Armenian, as the case may be, enters a place of worship where such hymns are used. The minister invites the congregation to praise God in the use of a certain hymn. The visitor has a strong desire to join in the service of praise, but perhaps he meets in the first line or verse a doctrine held by the denomination as an all-important one, but which in his estimation is unscriptural and God-dishonoring. He closes the book, sits down with a spirit very different from that which he felt when he attempted to engage in the praise of God. So instead of his heart being drawn toward the people, it is alienated from them. Thus it is that the gulf which separates the sects becomes wider than ever by the use of uninspired hymns. On the contrary, he enters a place of worship where Psalms only are

used in praise. He turns up the Psalms without hesitation, and engages in the act of devotion with the whole heart, whether he be an Armenian or Calvinist, assured that the sentiment is the very truth of God and therefore not to be questioned. Again, all spiritually exercised Christians know that all God's children as naturally resort to the Book of Psalms under all circumstances as the child seeks the mother's bosom for all that it desires—food, drink, safety, warmth, etc. Here it is at home; here it is at rest. It desires nothing more. So it is with the child of God. Is he in the depth of affliction? To this fountain, always full of comfort, he comes, and there finds what he longs for and is satisfied. Has he deeply transgressed God's holy law? Loaded with guilt, full of terror, he cries out in the spirit and words of the royal Psalmist, "Cast me not away from Thy presence; take not Thy Holy Spirit from me." Here he can find words, in the use of which he can give full vent to his sin-laden spirit, and, finding peace and freedom, goes away and is no more sad. At another time, when his heart is enlarged and the love of God is shed abroad there, where does he go but to that precious treasure of all spiritual riches for words to enable him to give full vent to his full heart. Then he sings such strains of lofty praise as the following :

" O thou my soul, bless God the Lord,
And all that in me is
Be stirred up His Holy Name
To magnify and bless."

Again, when in meditation the soul is absorbed in thoughts of the infinite greatness and majesty of God as He manifests Himself in His words and in His works, it engages the voice in an exalted song of praise, such as the 93d, 97th, 98th and kindred psalms. Here the sanctified and heavenly-minded soul feels at home under all circumstances and in every state of

mind. It has no desire to seek after spiritual enjoyments from any other quarter. Hymns and other human compositions appear to such a one as low as earth is below heaven; as cheerless as rushlight compared with the sun in his meridian glory.

Now, if these things be true, the question naturally arises: To what is it owing that the Book of Psalms is entirely banished from some places of worship where it was formerly used, and partially from others? There can be but one answer. The spirit of true devotion has given place to that of mere sentimentalism; shadow instead of substance; a craving for something new, akin to that spirit which prompted the carnal Israelites in the wilderness to crave something better than the manna, although that manna was the bread of God, given not only for their food, but to be a lively emblem of Him who was and is the true Bread which came down from heaven.

It will thus be seen that the Reformed Presbyterian Church in this city has few of the attractions of the other churches for her youth. She has no choirs, no loud-pealing organs, no nice sentimental hymns, no mimic theatres in the basements. Because of the want of such attractions, her youth, in many instances, are drawn off and enticed. She has few worldly rich in her connection. She has no political power or influence—she desires none. Yet her people do not despair of ultimate triumph. She has braved the "battle and the breeze" for more than two centuries. She has ridden out many a storm in the past, and though many a time brought low, she, like the burning bush in Horeb, is not consumed. She has the principles of Divine truth for a basis on which to rest. She has a pure gospel, a united testimony, a sound ministry, and a membership holding the truth in its purity. She has a door of admission too strait to allow a promiscuous crowd to enter, yet not too narrow to

shut out any who have a right to her communion. Her Sacramental Table is spread only for those who have, at least, a character somewhat like a follower of the meek and lowly Jesus. She never gives knowingly that which is holy to the dogs.

It has been the mission of the Reformed Presbyterian Church here and elsewhere to bear a fruitful testimony to the truth, to oppose error wherever it appears together with immorality in practice wherever it manifests itself. In short, she is, and always was, a Witnessing Church. She is a united church in the true sense of the term. Wherever a Covenanter is found, he is sure to be, in faith and practice, what the whole Church is in all lands.

Many other reasons might be assigned why the Reformed Presbyterian Church is so small compared with others. She has no secret society members within her pale, lay or clerical, such as Masons, Orangemen, Odd Fellows, Templars, etc. Such organizations are wholly at variance with the spirit of the gospel of Christ.

THE PRIESTHOOD OF HINDUISM.

In common with many others, Principal Fairbairn has been impressed with the fact, a very striking fact, that Hinduism makes no provision for the training of its priesthood. In his address before the Christian College Societies at Madras, he called the attention of his Hindu audience to this remarkable and forbidding feature of their religion. "What do your universities train for?" he asked. "You train for the public service, for medicine, for law, for teaching, but do you ever train the man who is to be your priest, the man who handles the divine mysteries of your religion? It is one of the wonders of my life that you do not do this. I have always thought that the man who ought to be most highly educated—educated in language, in science, in philosophy—is the man who is to be a preacher and

minister in religion. But I come to a country said to be eminently religious, and find that the man of authority in the temple is the last man you would think of training in the university." The Brahmanical conception of the hereditary caste priesthood does away with the necessity of priestly education. Dr. Fairbairn's criticisms of the Hindu priesthood hold good of the Zoroastrian priesthood also. The Paris *mobeds*, as a rule, are the most ignorant of the community. Of late years they are being shamed out of their ignorance, but they are still very backward. Nor are the Buddhist *phoongyis* and the Moslem *moulvis* greatly impressed with the advantages to be derived from a university training. The higher the type of religion and of religious development, the more strenuously are high culture and broad training of the whole man insisted upon.—*Indian Witness*.

THE BIBLE IN CHINA.

As indicating the trend of Chinese thought to-day in the direction of the study of Christian literature, the fact that over 795,000 copies of the Bible were sold during the first ten months of 1898 is most significant. Until within four years the average annual sale of Bibles and leaflets in China was about 250,000, the highest number being 290,000. In the year 1898, however, that limit was far surpassed. During the present year, 1899, it has been conjectured that the sales will amount to over 1,000,000 copies. This is most remarkable, seeing that but a few years ago, comparatively speaking, the Christian Bible was a forbidden book, its teachings publicly condemned, and its readers persecuted wherever found. Surely there is a movement going on in China that gives promise of hope and cheer to the missionary in his labors to win the people of that country to the knowledge of the true God and of His Son Jesus Christ.

EDITORIAL NOTES.

—Not many weeks ago OLIVE TREES received a private letter from Rev. N. R. Johnston, of Oakland, Cal., respecting a matter in which he has always taken a deep interest, and though not intended for the press, we take the liberty of publishing a few sentences:

“If you ever read what I have written about church journals, you know that I think our little Covenanter Church should have one weekly religious and reform paper and one monthly religious magazine, and only one of each. Now we have . . . three monthly journals . . . doing good work, each in its own department, and yet hoping for and needing patronage from the entire Church. I think, however, that the interests of the Church would be greatly promoted, if, by the harmonious agreement of all the publishers, the three could be united, or blended, into one large religious monthly, such as the Church needs and according to the plan of which I am dreaming. The benefit that would accrue to the entire Church must be obvious, and I cannot doubt that the people would be glad of the change, while multitudes who now read only one would then read the combined magazine.

“Now, my brother, as you must see that I have no kind of personal interest in the matter, you will surely not be displeased at me . . . and in this hope I write to ask if you would be willing to permit me to say to the other publishers that you will be glad to confer with them in reference to the proposed combination.”

Our reply to this communication was a polite refusal to confer with anyone in regard to the combining of OLIVE TREES with other journals. This paper was started and has been conducted for twelve years with no other object than to keep

missionary facts before the churches and in some small measure help on the great work of foreign evangelization. Time, labor and money have been consecrated to the Redeemer for this purpose, and it is known to Him whether any results of importance have been accomplished to His glory. This fact seems to preclude the possibility of such a combination as Mr. Johnston suggests. We will consent, however, to suspend the publication of OLIVE TREES at the close of the current year, if the friends of the enterprise deem that course advisable, and provided that the other publishers will do the work that we have been trying to do, or give the Secretary of the Foreign Mission Board the necessary space in their columns for news items and such occasional articles on the missionary service in its varied departments as in his judgment the interests of the work may demand. Having put our hand to the plough, we are afraid to look back.

—Before the first Sabbath of December the Board of Foreign Missions will issue its annual Circular, setting forth the claims of the work entrusted to its administration. In the meantime the friends of the Foreign Missions are requested to consider the spiritual destitution of the peoples among whom our brethren are laboring in Syria, Asia Minor, Cyprus and China, and then reflect on the marvelous changes that the gospel is effecting in their condition. Turn over to the photo-engravings on pages 265, 267. Look into the bright and intelligent faces of those pupils and then imagine their appearance and moral degradation before they were brought under the influence of Christian instruction in the schools at Mersina. A recent letter from Miss McNaughton intimates that it may be necessary for the Mission to close one of

their schools for lack of funds to meet running expenses. We hope this will not be necessary. Liberality, similar to that of last year, will supply all the money needed to carry on the work in the fields at present occupied without any curtailment. The silver and the gold and the cattle on a thousand hills belong to the Lord, and He will direct the hearts of the men and women whom He has entrusted with the custody and management of His possessions. Our appeal for money shall not be made to men, but to the Lord of the harvest, who will not fail to sustain His own work.

—When in Nova Scotia a month ago, Rev. Thomas McFall, of Somerset, handed us for Foreign Missions three dollars from Mrs. Marshall and fifteen from the late Mrs. William Henry Magee, of Cornwallis, to be appropriated as follows: Ten to the general fund and five to Latakia Hospital. Mrs. Wm. Sommerville, of Berwick, also gave us five, and on returning home we found a letter from Rev. H. H. George, D.D., covering twenty-five for the same fund.

—Miss Evadna M. Sterrett left Philadelphia, Pa., on Saturday, 26th of August, by the Belgenland of the Red Star Line, for Liverpool, on her way to Mersina, Asia Minor, to resume work after a brief furlough in this country. Her help is needed in the field, and she will receive a hearty welcome from her associates in missionary service for many years.

Received, New York, July 15, 1899, through OLIVE TREES, the sum of five hundred dollars, being the contribution of the Young People of the Second Reformed Presbyterian Congregation, New York City, for the seventh half year's salary of Rev. Henry Easson, their missionary to Cyprus.

—All reports indicate that the Convention of the United Society of Christian Endeavor at Detroit, Mich., in July, was a meeting of exceptional impressiveness and power. We are glad to learn that Rev. Samuel McNaugher, of Boston, was re-elected Trustee for four years and continued on the Executive Committee.

—The Fleming H. Revell Company, New York, Chicago, Toronto, has sent us *Pilkington of Uganda*, by Charles F. Harford-Battersby, M. A., M. D., price \$1.50, and *Missions in Eden*, by Mrs. Crosby H. Wheeler, price \$1.

The former is a brief, but interesting, biography of George Lawrence Pilkington, who was killed in Africa, in the 33d year of his age, and after seven years of efficient service. As the author says in his introduction to the American edition, "This record forms a fitting sequel to the biography of Alexander Mackay. That traces the story of the earlier days of the Uganda Mission up to the appointment of Pilkington, so that the two together give a connected account of the most remarkable missionary triumphs known in Africa within a half century."

In the latter a lady, whose evangelistic labors in the home and foreign field cover a period of nearly fifty years, gives the reader "glimpses of life in the valley of the Euphrates."

We commend both these volumes as worthy of a prominent place in the missionary library.

\$500.00.

Walter T. Miller

Shear

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For price list of Psalters see Third Cover of August Number.

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